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THE Shame and Humiliation OF THE QUAKERS,

IN A

Remarkable *Judgment* [illegible] *tuation*, already begun *upon some of* [illegible] *tinate Ministers* of their Second Days Meeting.

With a fair *Warning* and kind *Admonition* to the rest, who are sincere, and desire to escape the Snare of Deceit, to beware of them.

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1. *A Brief Account of the Beginning and Progress of the Difference between* George Keith *and the other* Quakers, *and of their Meeting at* Turners-Hall, April 29, 1697.

GEORGE KEITH, who had been bred a Scholar, had taken his degree of *M. A.* at *Aberdeen* in *Scotland*, and was one of the most Learned of all the *Quakers*, coming into *Pensilvania*, and observing the *Quakers* there to Preach up the *Light within*, but nothing of *Christ without*, contrary to what he had asserted in behalf of the *Quakers*, against some who had charged them to be *no Christians*; and being moved thereat, began to Preach up the *true Doctrine concerning Christ*; whereupon he was charged with Preaching up *two Christs*, and for asserting, *that the Light within was not sufficient without something else*. And several Hearings there were there about it; but it was carried there against him: so that he was forced to write about it to the Friends here; and, at last, to come over himself: but before he came over,

this gave him occaſion to conſider better of ſome other of their Principles, and he diſcovered in them divers other Errors, which he had never held, and that he himſelf had been carried away and deceived in ſome things, and particularly concerning the Sacraments of *Baptiſm* and the *Lord's-Supper*; ſo that he is now become one of the moſt moderate of the *Diſſenters*, but ingaging in no Party; only ſome of the *Quakers* are come off to him. When he came over, inſtead of Redreſs, he met with the like uſage here; only becauſe it would have been too groſs to have cenſured him expreſsly for that Cauſe, they made the moſt plauſible Pretences they could for it, and paſſed a Sentence of *Excommunication* againſt him. Whereupon he charged them with divers groſs *Errors* and *Hereſies*, and appointed the 11*th* of *June* laſt to make good his Charge, at *Turners-Hall* in *Filpot-Lane*; but none of the Perſons concerned appearing then to anſwer the Charge, he Printed a *Narrative* of that Meeting: and again this Year, by a *Printed Advertiſement*, dated *April* 9. 1697. gave notice of another intended Meeting by him and his Friends at *Turners-Hall*, upon the 29*th* of the ſame Month. At which Meeting he was further to detect the vile and groſs *Errors and Hereſies* of certain *Quakers* of their *Second Days Meeting* at *Lombard-Street*, (that is, of their *Miniſters*) wherewith they had been formerly charged by him in relation to Four Fundamentals of the Chriſtian Religion, to which thoſe Errors and Hereſies are directly repugnant: And the ſaid Perſons were deſired to be preſent. The *Errors charged* were theſe:

1. *That Faith in Chriſt, as he outwardly ſuffered at* Jeruſalem, *is not neceſſary to our Salvation.*

2. *That Juſtification and Sanctification is not by the Blood of Chriſt outwardly ſhed.*

3. *That there is no Reſurrection of the Body that dieth.*

4. *That Chriſt is not to come without us in his glorified Body, even the ſame that formerly ſuffered Death for our Sins, to judge the Quick and the Dead.*

At the day appointed none of the Perſons deſired to be preſent appeared; ſo that he had nothing to do, but to produce the Proofs of his Charge againſt them, which he read out of the Books themſelves which were brought thither on purpoſe, and diſcourſed upon them: Of which a full Narrative is preparing for the Preſs. But two Perſons placed themſelves at the Entrance of the Gate of *Turners-Hall*, and gave each of them a Paper to ſuch as were going in;

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the one, Intituled, *A Letter on* George Keith's *Advertiſement*, a Counterfeit, written as by one of the *Church of England*, but a very ſilly thing, and without any Name to it, and not worthy to be regarded: but the other, Intituled, *A Solemn Proteſtation againſt* George Keith's *Advertiſement*, *&c.* Though as weak, yet appearing in that Form of a *Proteſtation*, and dated the very day of their Second Days Meeting, and written by ſome of them concerned; a Perſon of the *Church of England*, who had had divers Conferences with them, out of good will to do them good, and received one of them as he was going in, made ſome brief *Obſervations* upon it, which he put in Writing, and at the end of the Meeting read to the People there: Which being deſired by many, were permitted to be Printed with ſome *Enlargements*, as followeth:

2. *Obſervations upon the* Quakers *Solemn Proteſtation againſt* George Keith's *Advertiſement.*

'THIS *Proteſtation* being delivered at *Turners-Hall-Gate* at the 'time appointed by *G. K.* by Perſons known (I ſuppoſe) to 'be *Quakers*, and being written by and in the Name of the Perſons 'concerned, for ſo they ſtile themſelves, *we therefore, who are con-'cerned, &c.* p. 1. and in the Concluſion, *Written, &c. by ſome of 'them concerned*; for theſe Reaſons it may deſerve ſome Conſidera-'tion. And theſe things are obſervable in it.

1. 'Their *Tergiverſation*, refuſing to vindicate themſelves and 'their Doctrines, when they had fair Notice of Time and Place, 'when and where divers vile and groſs Errors and Hereſies were to 'be objected and proved againſt them, before any who would be pre-'ſent to hear it.

[Had this been only at this time, there might have been ſome ſpecial Cauſe for it: but this is not the firſt time; nor is *George Keith* the only perſon whom they have refuſed to anſwer. I muſt be a Witneſs againſt them; and many of their own People, if they be ſincere, and not more affected to a Party, than to the Truth, muſt bear me Witneſs againſt them; that I have divers times offered, at their own Head-Quarters, as I might call it, their Meeting-place between *Grace-Church-Street* and *Lombard-Street*, where they have their Conclave, and hold their Principal Aſſemblies, in a friendly and amicable manner to have diſcourſed ſome Matters wherein I know they are out of the way, or ſhort, and to have done my Endeavour to help them out, that they might be compleat in all things; and

offered, if they thought it not convenient at the time, to do it at ſome other time, which they ſhould appoint: but they never would be perſwaded to it. This their own People can many of them witneſs. But I muſt ſay more: I had before this had divers very friendly Meetings with 7 or 8 of the Principal of them at a time; and had ſent them ſeveral very kind Letters; had acquainted them with the ſpecial Reaſons and Motives of my Kindneſs to them; and given ſuch Evidence of my Sincerity that no reaſonable Man could queſtion: ſo that there can be no reaſonable Cauſe imagined why they ſhould refuſe to hear me, but only *Obſtinacy* and *Conſciouſneſs* of the Truth of what they knew I had to ſay, and of their own Errors; which, if they were indeed acted by the Spirit of God, and not by a Seducing Spirit, they would in all Humility acknowledge, admit the Conviction, and give Glory to God. Nor is this all: They had not ſo much confidence in the truth of *their Cauſe*, as to return ſo much as a Civil Anſwer in writing to any one of my Letters; nor to more than eight (as I remember) of twenty Queſtions, which I ſent to them; which being only preliminary, and not proceeding immediately to the Matters in queſtion between us, they anſwered plainly; but at the next two, which came nearer to the purpoſe, they began to boggle: and to any of the reſt they would not be prevailed with, by any means, to return any Anſwer, not ſo much as in private. And though ſome of theſe things have been in Print ever ſince the beginning of this Year, in *January* laſt, and before, and in their own hands, yet have they never offered at any Anſwer to them. And the reaſon will be apparent to thoſe who peruſe them. But to proceed to the next Obſervation, which is,]

2. 'The *Weakneſs and Emptineſs* of their **Pretence** to cover and 'excuſe that their Tergiverſation, That he *aſſumed to himſelf a Power* 'and *Authority to erect ſeveral Meetings*, &c. which, had it been ſo, 'had been no more than what they themſelves have done, who have 'aſſumed ſuch Authority, not only to hear, but alſo to determine, 'cenſure, and paſs Sentence.

[Such *another weak Pretence* is that, That this Meeting tends to gratifie and ſtrengthen *the Popiſh Intereſt*: forgetting how much their Faction and Errors do that, and how wiſely they do to immind us of it, and of what hath been objected againſt them in that reſpect.]

3. 'That their **Pretence** is not only weak, but manifeſtly and 'notoriouſly falſe; for he hath not taken upon him any thing of the 'part of a Judge; but only of a Witneſs, or an Informer, and that 'not in any appearance of a Judicature, but only in a Common Au-'ditory, for the better Information of the People, that ſuch as have

'been

'been ſeduced into ſuch vile and groſs Errors and Hereſies might be 'reduced to the Truth, which is a good and commendable Under-'taking and worthy of the Encouragement of both, the Governours 'of the Church, and of the Civil Magiſtrate.

4. 'That their Pretence is not only falſe in it ſelf, but *contrary 'to their Conſcience*: for they know, and own in their Paper, that he 'alleadged the *Permiſſion of the Civil Authority*: [The Letter alſo takes notice of that]. And it is well known, that at the former 'Meeting an Officer of the Lord-Mayor did attend. And there 'was no reaſon to queſtion the Readineſs of the preſent Lord-'Mayor to take the like Care upon the like Occaſion, being allowed 'by the Biſhop of *London*.

[But it appears ſince, that they had certain knowledge of this: for they made application to the Lord-Mayor not to permit the Meeting, and ſolicited the Interceſſions of others to him, but could not prevail.]

5. 'Their *Preſumption to cenſure* the Civil *Authority*, and all con-'cerned therein, (as the Lord Biſhop of *London* was, without whoſe 'Approbation neither of the Lord Mayors would have given any 'Countenance to it,) to cenſure them for permitting a Uſurped 'Authority, on Pernicious Preſident, for ſo they call the Fact, which 'was permitted by them; and theſe Men could not be ignorant of it. [Of this more afterwards.]

6. 'The reſt of the Paper is very *ſilly and impertinent*; being prin-'cipally againſt a Uſurped Authority, which is not in the Caſe, and 'ſuch little ſtuff as deſerves not to be noted.

'And from all this we may further obſerve, 1. The *Weakneſs* 'of theſe Men. [Of which more hereafter.]

2. 'Their *little regard to Honeſty and Conſcience*. [This appears in the third and fourth Obſervation.

3. 'Their Conſciouſneſs of the Weakneſs of their Cauſe.

4. 'That their Spirit is *a falſe ſeducing Spirit*, which hath deceived 'them, and can no more ſtand before the true Spirit of Chriſt, 'where it is preſent, than the Spirit of the Heathen Gods could here-'tofore before true Chriſtians. [This appears in all before-mentioned.]

5. 'That they are *Deceivers*, though deceived themſelves.

6. 'That *the Judgments of God* are coming upon them, to their 'Shame and Confuſion, who rejected the kind Offers of a Friend for 'their Good: and if they perſiſt *Obſtinate* in their Hereſies, all Peo-'ple ought to avoid them, have nothing to do with them, but fly 'from them, as the People in the Wilderneſs did from *Korah* and 'his Companions, *Numb.* 16. 34.

3. *Admo-*

3. *Admonition to the Sincere.*

THis I do not ſay of all that are called *Quakers*, nor of all thoſe whom they call *Miniſters*: for I am in hopes there are *many ſincere People amongſt them*, who are miſled, and go on in great Simplicity; for whom, I hope and pray daily, that *God will give them Repentance to the acknowledging of the Truth, that they may recover themſelves out of the ſnare of the Devil, who are taken Captive by him at his Will*: and to that purpoſe I have been endeavouring, for many Months, in Meekneſs, both by *Conferences* and by *Letters*, to inſtruct them better, who now oppoſe themſelves, and aſſiſt them to make a *decent Retreat* in what they have overſhot themſelves; and to be themſelves the Inſtruments of reducing the People they had miſled into the Truth, without ever appearing my ſelf in publick: But there are ſome of the principal buſie and active Managers at the *Conclave* in *White-Hart-Court*, who are filled with a Spirit of Pride and Obſtinacy, and impoſe upon the reſt, oppoſe and ceaſe not to *pervert the right Ways of the Lord*, and the *true Goſpel of Chriſt*. And theſe are the Men I ſpeak of, who have had Offers of Grace and Truth, and ſtop their Ears, and harden their Hearts, and would blind and hoodwink all their People, leſt the *true Light of the Glorious Goſpel of Chriſt ſhould ſhine unto them*. And upon theſe, I do believe, the Judgments of God are coming, and that they ſhall proceed no further; for their Folly ſhall be manifeſt to all Men, as that of *Jannes* and *Jambres* was. *v. Hoſ.* 13. 3, 15.

Nay, The **Judgment of Infatuation** is *already begun* upon them, in that they ſhould not only *betray their Conſciouſneſs* of the Weakneſs of their own Cauſe, by thus refuſing, both in publick and even in private, to give an Anſwer of the Reaſon of their Belief; but *expoſe their own Weakneſs*, Diſingenuity, and little regard to Honeſty and Conſcience, by ſuch a little deſpicable ſhuffling deviſe for their Excuſe, as theſe two Papers; and one of them *a falſe Counterfeit*, pretending to be written by one of the *Church of England*, who lived at a diſtance, and knew not who *George Keith* was: whereas it is very eaſie to perceive that both came out of the ſame Forge, and that the Letter was hammered out by one of the ſame Workmen. It had certainly been better for their Cauſe to have been quiet, and done nothing at all. But it wants a ground of Truth, and cannot ſtand; and this little ſhuffling contrivance may juſtly make all, who have any care of their Souls, or even regard to their Reputation, to ſuſpect them to be *Deceivers*, and be aſhamed to continue of a

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Sect, which is headed by ſuch ſilly, ſhuffling, diſhoneſt Men, who make merchandize of them, and cheat them of their Souls, to inrich themſelves by the trade of their Hearers.

But eſpecially is *their Folly* manifeſt *in their Preſumption* to reflect upon the Civil Authority, and all concerned, as the Biſhop of *London* is, for countenancing or permitting ſuch a Uſurped Authority, or Pernicious Preſident, as they ſay *George Keith* hath Aſſumed and Attempted, and thereby provoke them to inquire into a Matter, which is not at all practiſed by *George Keith*, but notoriouſly by themſelves, in ſuch manner as neither the Civil nor Eccleſiaſtical Authority can be excuſed to connive at, after ſuch an awakening Alarm; their Second Days Meetings, their Monthly Meetings, their Quarterly Meetings, and their Yearly Meetings, being all of them out of the *Act of Toleration*, plainly *Seditious and Factious Meetings*, puniſhable by other Laws, and not juſtifiable or excuſable by any: This is a manifeſt *Infatuation* upon them: For it is very apparent, that they muſt be Men of more Subtilty and Ability, who have ordered theſe things, formed ſuch a Body, and trained the People to ſuch an intire Subjection, than ſuch ſilly Fellows who drew up theſe Papers: and therefore that the Civil Authority is obliged, according to the Judgment which theſe Men have paſſed in the Caſe, which is their own, and not *George Keith*'s, not longer to connive at or permit ſuch a Uſurped Authority, or Pernicious Preſident.

As for *the reſt, who are ſincere*, and not willing to be impoſed upon and deceived in a matter of ſuch moment, but deſire to ſee their way plain before them, I have done *two things* already, which may be of no little uſe to them in this Buſineſs. 1. I have given as great Evidence and Demonſtration of my Sincerity and Good Will to them, as can reaſonably be deſired; not only from the whole Courſe of my Life, which is well known to have been all along very plain, open and downright: but more particularly in my dealings, both in Conferences and Letters, with the Chief of their Party. 2. I have ſo fully and plainly ſet out the Caſe of the Difference between us in certain Letters, and ſo prepared and led the way to a clear Reſolution in certain Queſtions, as is ſufficient for any ſerious, conſiderate, and thinking Perſon, of a competent Capacity, by the Grace of God, to ſatisfie themſelves of the Truth in this matter. And both theſe are ſufficiently manifeſt in my *Apology for, and Invitation to, the People call'd Quakers*; and other Tracts Bound up with them. And this I ſhall be ready further to do for them: If any ſerious conſcientious Perſons, who having read and well conſidered what I have written in the *Letter* and *Queſtions* printed in that Book, and what beſides

besides is there relating to them, remain unsatisfied, upon any reasonable grounds; and shall in writing under their Hand give me a reasonable account of their Dissatisfaction, and the Grounds thereof, I shall faithfully endeavour, by the Grace of God, to give them full Satisfaction, either in publick or private, as I shall have Opportunity, and see there is Occasion; and demonstrate, That, in divers of their peculiar Tenents and Doctrines, they are **Deceivers**, either knowingly *Deceiving*, or grosly *deceived* themselves; and if by any Spirit, by a Wicked, False, Lying, Seducing, Antichristian Spirit, disguised under the Appearance of the Spirit of Truth, such as have been foretold should come, that all might beware of them.

More particularly; both from their Principles, and from their Practices, or from matter of Fact: 1. That it is a *Spirit of Error*, a Lying, Seducing Spirit. 2. That it is a *Spirit of Iniquity*, acting contrary to Civil and Moral Justice in matters of their Faction. 3. That it is a *Spirit of Opposition*, a fallacious undermining *Antichristian Spirit*, and that not only in their other Principles and Practices, but *in the principal of all their Principles*, even that great and holy Principle, *The Guidance of the Spirit of God*, which this wicked Spirit hath taken upon him to personate, and doth deceive them by a most subtile Tentation of *Misapplication* of that great Truth: and that it doth act now in that kind of Injustice, *Fraud and Deceit*; but would if it had Humane Strength enough, and certainly will, if ever it hath, act also the other, of *Force and Violence*, like the *Mahometans*: and that it is justly permitted by God *for Correction* of what is amiss in the Church, as an *Instrument of his Vengeance*, to make them sensible of their Unfaithfulness, and reform. All this I intend, by the Grace of God, to demonstrate in due time: and desire all serious People to consider of it in the mean time.

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FINIS.